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FLASHBACK

Journal of the Washington County Historical Society

Preserving Our Past for Future Generations

Volume 65 Fall 2015 Number 3

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Photo by Hoyt Purvis

On the Cover: Architect Edward Durell Stone, left, and Sen. J. William Fulbright confer outside the John F. Kennedy Center for the Performing Arts, which Stone designed and which Fulbright helped commission. Stone and Fulbright both grew up in Fayetteville but were known for their works on the international stage — Stone for his architectural designs around the world and Fulbright for his long service as chair of the U.S. Senate Foreign Relations Committee, as well as for his legislation creating an international educational exchange name, known informally as the Fulbright Program. Read more starting on the next page.

Two Boys From Fayetteville

By Hoyt Purvis

On a sunny autumn day in 1971, the chief architect of the John F. Kennedy Center for the Performing Arts in Washington, D.C. personally conducted a tour of the newly opened facility for the chief congressional sponsor of legislation to establish this national cultural center.

As I took a photograph of the two of them standing on the Kennedy Center terrace on October 6, 1971, I commented that the photo caption could read, "Two Boys from Fayetteville."

Indeed, the two of them were products of Fayetteville, Arkansas, having known each other for much of their lives. The combined efforts of these boyhood friends were central to the establishment of the cultural center, and what became one of the nation's best-known public buildings.

Edward Durell Stone was born in 1902 to a pioneering family in Fayetteville. His grandfather had a general store on the Fayetteville square. His boyhood home was one of Fayetteville's oldest homes and architectural landmarks, the Walker-Stone House, built in the 1840s.

J. William "Bill" Fulbright was born in Sumner, Missouri, in 1905 but his family moved to Fayetteville a short time later and became prominent in business and civic life. The family's home for many years in the Mount Nord Historic District was another Fayetteville landmark. The stately hilltop structure became known as the Mock-Fulbright House, J.E. Mock having been the original owner in 1905.

As a harbinger of things to come, at age 14 Stone won a birdhouse design competition sponsored by the local lumber company and the Fayetteville Democrat newspaper (later the Northwest Arkansas Times), both enterprises owned by the

Fulbright family.[1] At that time of the Kennedy Center tour in 1971, Stone reminisced about the birdhouse, referring to it as a precursor to the Kennedy Center.

Both Stone and Fulbright were students at University High (also known as the Peabody Training School) on the University of Arkansas campus. And they were students at the University of Arkansas during the same time period. After studying at Arkansas in the early 1920s, Stone left to focus on architectural studies in the Boston area. He won a prestigious Rotch Travelling Fellowship, enabling him to travel throughout Europe and North Africa. Upon his graduation from Arkansas in 1925, Fulbright won a prestigious Rhodes Scholarship for study at Oxford University in England. He also traveled extensively in Europe.

Stone was well into his career by the early 1930s and became a leading American architect, gaining national prominence for such projects as the U.S. Pavilion at the 1958 World's Fair in Brussels, Belgium, the Museum of Modern Art in New York, the U.S. Embassy in New Delhi, India, and dozens of other buildings. He was principal designer of New York's Radio City Music Hall and his diverse work included elements of the multipurpose Busch Stadium in St. Louis, which opened in 1966 (and was demolished in 2005 and replaced by a more traditional baseball park in 2006. Stone was also involved in several major projects in Arkansas, including the University of Arkansas Fine Arts Center and the UAMS Medical Center in Little Rock.

After leaving Oxford, Fulbright earned a law degree at George Washington University and briefly worked in the U.S. Department of Justice before returning to Arkansas where he joined the law faculty in 1936. He was appointed president of the university in 1939 and served in that capacity until 1941 when the University board of trustees, under pressure from Governor Homer Adkins, fired Fulbright, who soon turned to politics, winning election to the U.S. House of Representatives in 1943 and then to the U.S. Senate in 1945 (defeating Adkins in that campaign), serving there through 1974.

Fulbright is most closely associated with the educational

Photo courtesy of Hoyt Purvis

From left, Hoyt Purvis, Lee Williams and former Sen. J. William Fulbright with a bust of Fulbright at the Kennedy Center for Performing Arts.

exchange program which bears his name, and which resulted from legislation he sponsored, and his tenure (1959-74) as the longest-serving chairman of the Senate Foreign Relations Committee. He was also a strong advocate for the arts and was pleased that among Fulbright Scholars were a number of musicians, singers, composers, actors, playwrights, including, for example, opera singers Anna Moffo and Renee Fleming, actors John Lithgow and Saeed Jaffrey, composer Aaron Copland, Mexican composer and violinist Ernesto Villalobos, pianist Ivan Davis, and jazz musician Tom Smith.

Moving Toward the Kennedy Center

It was Fulbright's view that Washington lacked a major facility for the performing arts, unlike most other capital cities. As early as 1958, he sponsored legislation in the Senate

One of Edward Durell Stone's drawings of the center, then still called the National Cultural Center. After the assassination of President John F. Kennedy, the center was renamed in honor of him. Budgetary realities also

Image courtesy of Hoyt Purvis

caused the center to be scale back, most noticeably the removal of the broad plaza extending across Rock Creek and Potomac Parkway to the edge of the Potomac River.

providing for construction of a National Capital Center for the Performing Arts. Companion legislation was introduced in the House of Representatives by Rep. Frank Thompson of New Jersey.[2] On June 20, 1958, addressing the Senate, Fulbright said, "Members of his body are aware of the many futile attempts by the Congress to provide the nation's capital with a center for the performing arts. The fact that Washington has no adequate facility for this branch of the arts is glaringly obvious."[3]

There was controversy over the possible site, with other proposals, including an Air Museum vying for prime spots on the Mall. Eventually, Fulbright and Thompson agreed that the performing arts center could be located in the Foggy Bottom area overlooking the Potomac River. It proved to be an excellent choice. Fittingly, it was near the location where for many years the open-air Watergate concerts had been held, until the noise of planes drowned out the music. The Watergate name remained with the area and the building complex later built nearby gave its name to one of the major chapters in our political history.

With the location determined, President Eisenhower signed the legislation on September 4, 1958. When President Kennedy took office in 1961, he and Mrs. Kennedy took what Fulbright termed "a very special interest" in the proposed center.[4] Fulbright had remained actively involved in planning for the center, having been among the original trustees in 1958, and remaining in that capacity until he left the Senate in 1975. Following the assassination of Kennedy in 1963, Fulbright took the lead in naming the center in the late president's honor. On November 26, 1963, just four days after the assassination, Fulbright introduced legislation for that purpose, and on December 3, 1963, Fulbright, with broad co-sponsorship, introduced a joint resolution to rename the center. Architect Stone lent his support to the proposal saying Kennedy "was very enthusiastic, both about the plans and the site. I think it would be poetic if his name were to be identified with it."[5] Early in 1964 Congress and President Lyndon Johnson approved making the center a "living memorial" to Kennedy.

Upon the opening of the Kennedy Center in 1971, Fulbright recalled, "A model of the Center prepared by the architect, Edward Durell Stone, was shown to President Kennedy and he approved it, which was very important to the success of the project."[6]

Unquestionably, Fulbright played a role in Stone's being awarded the architectural commission for the center. However, a number of other factors weighed in Stone's favor, not least being his international reputation. And, as his son, Hicks Stone, wrote of his father, "Stone had elaborate social and professional ties to key figures in the center's planning process which positioned him for the commission."[7]

When Fulbright introduced the legislation to establish the center, he sent a copy of the bill to Stone. In an accompanying note, Fulbright said, "It would please me very much indeed if you could be the architect."[8] And Fulbright wrote or talked to several others who would be influential in the selection of an architect. In June 1959, Stone was awarded a contract for the preliminary design. He wrote to Fulbright, "It is understood that I will not necessarily be the architect. However, I guarantee that I will make the choice inevitable for them. I am deeply indebted to you for your help and arrangement of the introductions. We will leave a monument to the Boys from the Ozarks."[9]

Within a short time, Stone's avowal proved to be accurate, even though there were many obstacles to be overcome -- with funding as an especially challenging problem. However, in August 1964, Stone's contract was signed and later that year President Johnson and Roger Stevens, board chairman, broke ground for construction.

Finally, 13 years after Fulbright's bill was introduced in the Senate, the Kennedy Center officially opened with an array of special cultural events in 1971. At that point, he recalled some of the "trials and tribulations" involved in seeing the project through to completion.[10] In Senate remarks reviewing the history of the Kennedy Center, Fulbright said, "I am quite proud of the fact that Ed Stone, a native of my hometown of Fayetteville,

Arkansas, was the architect for the Kennedy Center, Mr. Stone is one of our foremost architects and I believe he did an excellent job in his planning of the Center."[11]

In Fulbright's view, it was a "magnificent structure" and "one of the most outstanding centers of the arts to be found anywhere in the world."[12] However, he acknowledged that the center and its architecture were not without criticism. Indeed, he placed in the Congressional Record what he called "a most curious article" by Ada Louise Huxtable, architecture critic of the New York Times, which was laden with caustic comments. She called the building "a national tragedy," and said, "it is a cross between a concrete candy box and a marble sarcophagus in which the art of architecture lies buried."[13]

Fulbright called the criticism "quite snobbish and superficial."[14] The center lacked "elegance," according to Huxtable, who belittled it as a "conventional crowd pleaser" and a "genuine people's palace." She said, "If Mr. Stone has been aiming for an architecture that all America can love, he has found it," reflecting the difference in her tastes and preferences from those who saw the center as attracting and serving a broad audience.[15]

Another critic was Wolf von Eckhardt of the Washington Post. He had originally opposed the site and called the structure a "Brobdingnagian shoebox." However, Von Eckhardt later conceded that critics, including himself, took their non-enthusiasm for Stone's design too far and acknowledged that the Kennedy Center had "become an inspired and inspiring catalyst for the capital's cultural life."[16]

Fulbright was no stranger to criticism, having taken considerable castigation for his opposition to the war in Vietnam during this same period. However, public opinion gradually moved in his direction. As to the criticism of Stone and the Kennedy Center, Fulbright correctly predicted a similar trend. "Without any credentials as an expert, I nevertheless venture the opinion that in time, after acquaintance with the building itself and after people have seen the view from the terraces," Fulbright forecast that it would be widely acclaimed.[17]

In Fulbright's view, opening of the Center came at "an especially propitious time." He said, Not since the tragic Civil War of a century ago has out nation been so divided and so troubled. This great building will lift the spirts of our people and reassure them about the inherent humanity and purpose of our people."[18]

According to Stone's son, Hicks, in his masterful book on his father (Edward Durell Stone: A son's untold story of a legendary architect)," Stone was crushed by the criticism."[19]

Nearly 20 years after the opening of the Kennedy Center, a bronze bust of Fulbright was placed at the Kennedy Center honoring his role in the center's creation. At a ceremony on March 12, 1990, Roger Stevens, the founding chairman of the center, said Fulbright's role had never been fully recognized, Kennedy Center officials said Fulbright "provided extraordinary energy and leadership" during a turbulent period when questions of financial support, construction site, architectural design, and administration of the center were debated.[20] Among those attending the ceremony were notable Washington figures such as Katharine Graham, then chairman of the Washington Post Co.; James Billington, head of the Library of Congress; and J. Carter Brown, director of the National Gallery of Art.

On that occasion, Fulbright recalled an event that inspired his commitment to seeing Washington have a first-class performing arts facility was in 1957 when he accompanied the Soviet ambassador to a performance by the Bolshoi Ballet, which had to be held in a movie theater because there was no suitable venue.

Although the Kennedy Center was obviously the best-known collaboration, if it can be called that, between Stone and Fulbright, there were others that should be noted. In the early 1950s, Stone designed a line of contemporary furniture using native Arkansas materials and invoking the region's basket-weaving tradition, produced by Fulbright-owned businesses in Northwest Arkansas. Though it received some national notice, it was not a successful business venture.[21]

In the early 1960s, Arkansas businessman Herbert Thomas was a leader in developing the area around Greers Ferry Dam in Cleburne County. He had the idea for a water garden park which he believed would be a great addition to the area and a major tourist attraction. Thomas and his wife had visited the renowned landscaped gardens at Villa d'Este in Italy and wanted to see something similar in Arkansas and he interested Senator Fulbright in the concept. Fulbright agreed that he would try to get federal funding for the project and ask Stone to draw up plans for the site.

On October 3, 1963, President Kennedy spoke at the dedication of Greers Ferry Dam. It was one of his last major public appearances before his assassination just weeks later. Fulbright and other members of the Arkansas congressional delegation were present. On the return trip to Washington, Fulbright took the opportunity to tell the president about the proposed water garden and asked for his support. Kennedy expressed support and planning was authorized.

Fulbright continued to push the project after Kennedy's death, but it never regained momentum. Thomas died in 1982. Periodically, local officials and others have tried to revive he project and most recently the Community Design Center of the Fay Jones School of Architecture at the University of Arkansas has been working on a new plan for the park, updating Stone's original proposal.[22]

When Stone died in 1978, Fulbright delivered the funeral oration. His ashes were interred at Evergreen Cemetery in Fayetteville, alongside some family members. When Fulbright died in 1995, he too was interred at Evergreen Cemetery alongside some family members.

When I took the photograph of Fulbright and Stone on that October day in 1971, as Stone conducted a tour of the Kennedy Center for Fulbright, accompanied by a television crew from Little Rock's KATV, headed by News Director Jim Pitcock, Fulbright and Stone were clearly pleased and proud of what had been achieved.

Photo by Hoyt Purvis

Architect Edward Durell Stone and Sen. J. William Fulbright outside the Kennedy Center for the Performing Arts in Washington, D.C.

The two boys from Fayetteville had experienced significant parallels and contiguity in their remarkable lives.

NOTES

1. See Hicks Stone, *Edward Durell Stone: A son's untold story of a legendary architect.* New York: Rizzoli, 2010, p. 15.
2. "Arts Center Drive Pushes in Capital; Fulbright and Thompson Offer Bills Asking United States to Donate Site on Mall," *New York Times*, March 2, 1958.
3. *Congressional Record*, Senate, October 3, 1969; June 20, 1958.
4. *Congressional Record*, Senate, July 28, 1971
5. Orr Kelly, "Support Given Center as Kennedy Memorial," *Washington Star*, November 27, 1963.
6. *Congressional Record*, Senate, September 10, 1971.
7. Hicks Stone, p. 262;
8. Sen. J. William Fulbright to Edward Durell Stone, March 7, 1958; Folder 14, box 69, Edward Durell Stone Papers, University of Arkansas Libraries.
9. Hicks Stone, p. 264-5; Stone to Fulbright, June 3, 1959, folder 14, box 75, Edward Durell Stone Papers, University of Arkansas Libraries.
10. *Congressional Record*, Senate, July 28, 1971
11. *Congressional Record*, Senate, July 28, 1971.
12. *Congressional Record*, Senate, September 10, 1971.
13. Ada Louise Huxtable, "Architecture: A Look at the Kennedy Center," *New York Times*, September 7, 1971
14. *Congressional Record*, Senate, September 10, 1971.
15. Huxtable
16. Wolf von Eckhardt," If only it looked as good as it works," *Washington Post*, September 8, 1973. 17. Congressional Record, Senate, September 10, 1971.
17. *Congressional Record*, Senate, September 10, 1971.
18. *Congressional Record*, Senate, September 10, 1971.
19. Hicks Stone, p. 276.
20. Robert M. Andrews, "Fulbright Bust placed at Kennedy Center," Associated Press, March 12, 1990; Chuck Conconi, "Personalities," *Washington Post*, March 14, 1990.
21. Michelle Parks, "Plow Handles Perfected: Edward Durell Stone furniture on show at UA," *Northwest Arkansas Times*, January 7, 2011.
22. "Edward Durell Stone Garden Park Plan Revived with NEA Grant Funding," University of Arkansas News, April 24, 2014; Tammy Keith, "Proposed dam project stalled by Corps," *Arkansas Democrat-Gazette*, February 12, 2015

Annotated Bibliography on Black Settlers of Washington County

EDITOR'S NOTE: In February 2015, the Washington County Historical Society and Shiloh Museum of Ozark History held a historical program as part of Black History Month about the African American experience in Washington County, funded in part by a grant from the Arkansas History Commission. As part of the grant, the following bibliography was compiled by John Erwin and the Black Settlers Committee of the Washington County Historical Society to aid future research into the lives of the county's African American members.

Compiled by John Erwin
and
The Black Setters Committee of the
Washington County Historical Society
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Bibliography

AccessFayetteville. (n.d.). Retrieved from http://www.accessfayetteville.org/government/parks_and_recreation/documents/misc/Walker_Park_Mural_Key.pdf

Located off 15th Street in Walker Park is a mural painted on the exterior walls of the handball court. It represents South

Fayetteville dating back to the early 1800s. The Access Fayetteville web site explains the stories of the citizens depicted on the mural including African Americans Willis Pettigrew (freed slave), the Black Diamond Serenaders, Jesse Bryant, Lodene Deffebaugh, Ruth Joiner Carr, George Ballard and Otis Parker. Also found on the mural is St. James Baptist and Methodist churches and the Webb House.

Alison, Charles Y. (2012). "Betty Davis: Building a Board from Splinters," *Flashback*, 62(3), 122-141.

A biography on Betty Hayes Davis.

Alison, Charles Y., Ellen K. Compton, and Washington County Historical Society (Ark.). (2011). *Images of America: Fayetteville*. Charleston, S.C.: Arcadia Publishing.

This book is a collection of images of Fayetteville throughout its history, accompanied with contextual descriptions of said photographs. There are many relevant photographs and pieces of information, such as: many photographs of Henderson School, cited as not only the first public school in Fayetteville, but also the first black school in Arkansas, with names and tidbits about some of the teachers and founders of the school; information on the seven black students to enter Fayetteville High School when it was integrated; photographs of two historically black churches (St. James African Methodist Episcopal Church, and St. James Baptist Church); a photo and information on James Cortez Hoover, a black, long-time janitor who worked in the Fayetteville City Hospital after WWI; a photo and a tidbit of information on Adeline Blakely, a former slave who remained with a Fayetteville family and their lines after her freedom; and finally a photo of the Manuel family growing crops to help the WWII war effort.

"Aunt Julia, One Time Slave, Dies; Funeral Thursday," (1931, November 25). *Fayetteville Daily Democrat*, p. 1. Can be found in the book *Selected articles from Arkansas & Fayetteville newspapers 1820s-1970s* concerning Fayetteville and the surrounding area, transcribed and Compiled by

Steve Erwin, located at Shiloh Museum.

Basically an obituary for Julia Buchanan, a 90-year-old ex-slave. She was buried in Cane Hill, her former home.

Bain, C. (2006, May 21). "Antics of Dick Bain and Charlie Wilson." Can be found in a vertical file titled "Fayetteville – History – Black community" at the Fayetteville, Arkansas public library. Fayetteville, Ark..

A story about Charlie Wilson, the only black citizen of Prairie Grove at the time of the author's childhood. Contains amusing anecdotes about how the man would take odd jobs, have tricks played on him. He eventually shot the town bully and went to prison.

Bedell, Conaly (1966). "The Terror of Fayetteville." Unpublished manuscript, located at Mullins Library Special Collections Department, University of Arkansas, Fayetteville, AR.

A fairly comprehensive manuscript on Fayetteville's role in the Civil War. It gives a brief overview of the political issues surrounding the war and Fayetteville's positions, but mostly consists of anecdotes revolving around the usually horrific, but often humorous, actions of the soldiers who passed through the town during wartime. Mostly useful to those wishing to learn about Fayetteville's war history, it gives a pretty good idea of what wartime felt like here, but has questionable merit in terms of its interest to black history specifically. It does mention Fayetteville former slave owners by name, such as David Walker, who owned 31 slaves, and William Wilson.

"Black Fayetteville–1915," (1978, May 3). *Grapevine* [Fayetteville]. Can be found in a vertical file titled "Fayetteville – History – Black community" at the Fayetteville public library.

This is an article about the Fayetteville City Beautiful League and its county fair booth where they showed photographs of homes, in various categories. One category called "Best Showing Under Unfavorable Circumstances" had the first

place winner as Tom Rogers, "colored." The award-winning photo is re-printed and biographical information on Rogers and his wife, Jennie, are given.

Brill, A. (2006). "Brown in Fayetteville: Peaceful Southern School Desegregation in 1954." *Arkansas Historical Quarterly*, 65(4), 337-359.

This article describes the implementation of desegregation at Fayetteville High School in 1954. The author concludes that Fayetteville's location, racial history, and culture of education laid important groundwork for integration. He then describes how the school board and community were able to do it right by limiting press coverage, using local organizations like churches, and involving student groups to help the black students become part of their new high school.

Brown, Kent R. (1982). *Fayetteville: A Pictorial History*. Norfork, Va.: Donning Pub.

This book is a general history of Fayetteville, which heavily relies on photographs, which accompany their explanations. Several relevant references to Fayetteville's former black community, such as: a brief mention of George Ballard and his literary success, naming him alongside other poets contemporary with him such as Rosa Marinoni, Charles J. Finger, William Lighton, and Charles Morrow Wilson; a fairly useful catalog of the black population at the time of the Civil War, during which there were 1,500 blacks in the county, 300 of whom were in Fayetteville, at the outbreak of the war. Claims an 1860 law made it illegal for any free black man to remain in state. At the end of the war, he claims that many freed slaves returned the Fayetteville, working at the old households, others worked in town as laborers, others worked as waiters or hotel porters, and others joined the army or had houses built by their former owners and worked the land; two photos of Henderson school, p. 32-33, with a good, but brief, write-up detailing its founder, teachers, and fate; a photo of black laborers who helped build Old Main; a photo titled "The Old South," which was apparently very famous in

its day, which shows Willis Pettigrew, Sam Van Winkle, Charlie Richardson, Squire Jahagen, Nick Clemmons, who were all former slaves; a photograph of black Fayetteville citizens outside a church, with a blurb about where black Fayetteville blacks used to live.

Campbell, William S. (1928). *One Hundred Years of Fayetteville, 1828-1928*. Fayetteville, AR: Washington County Historical Society.

This book is a general history of Fayetteville, written during the city's centennial year of 1928. There are several relevant references, such as: a mention of slavery in the form of slave quarters—claims many white Fayetteville residents once had slave quarters built in their backyards, but by 1928, they were "all gone." These former slaves, claims the author, spawned Fayetteville's black population; a condescending reference from the author, in which he claims "There is a superior type of negro here;" a reference to a "black school," a claim that Fayetteville blacks have left to become "leaders of their race," specifically mentioning Henry Sutton, a professor at a "big Negro college in Birmingham," and later at Booker T. Washington's school in Tuskegee; a claim that Tin Cup had two churches, names not given, and had a population of around 200 at the time of the writing; a mention of George Ballard as the "poet laureate" of Tin Cup, and his book *Ozark Ballards*; the results of the 1840 census, recording the population at 425 total, with 292 white, 123 black, with 120 of the black population being slaves; and finally, a photograph of a few former slaves on page seven.

Connell, F.M. (1965). "History of the Middle Fork," *Flashback*, 15(2), p.15.

Contains a segment about Reese Cemetery, where it mentions the death of a former slave named Mary Ann. A wedding gown was donated for her to be buried in. Gives other details about her life.

"Ex-Slave's Home Burned Last Night on Huntsville Road," (1928, April 26). *Fayetteville Weekly Democrat*, p.1. Can be found

in the book *Selected articles from Arkansas & Fayetteville newspapers 1820s-1970s* concerning Fayetteville and the surrounding area, transcribed and compiled by Steve Erwin, located at Shiloh Museum.

A news story about the partial destruction by fire of the home of "Aunt" Malindy Walker, an ex-slave, who had apparently left a lamp burning while she visited the grocery store. Aunt Malindy was thought to be one of the oldest former slaves in Fayetteville at the time, estimated at nearly 100 years old. Her home was located on Huntsville Road, near historic "Tin-Cup."

Fayetteville History: "Fayetteville vote set integration in motion across South." (2014, September 1). Retrieved from http://www.fayettevillehistory.org/2014/09/fayetteville-vote-set-integration-in-motion-across-south.html

An article on the integration of Fayetteville High School and includes photos of the students and how the school handled activities such as football. The article also discusses both Henderson and Lincoln schools, Fayetteville's schools for African Americans.

Fayetteville History: The Book of Lists. "Names on Markers at Oak Cemetery" (2010, February 9). Retrieved from http://www.fayettevillehistory.com/listing/2010/02/oak-cemetery.html

A list of graves is found under the heading: Names on Markers at Oak Cemetery. "Variously also referred to as Twin Oaks Cemetery or African Cemetery, Oak Cemetery is on South Dunn Street, immediately south of National Cemetery. The cemetery has been used by the black community of Fayetteville since the latter part of the 19th century."

Fayetteville History: the Book of Lists. (2010, July 7). Retrieved from http://www.fayettevillehistory.com/listing/2010/07/slave-owners-in-1860.html

Under the heading: "Slave Owners in 1860" there is a list of people owning slaves in either Fayetteville or the surrounding Prairie Township. It includes the name of the head of the

family and the number or slaves owned.

"First episode of M.E. Centennial to reproduce services held here at Lodowick Brodie Home in 1832," (1932, September 2). *Fayetteville Daily Democrat*, p. 6. Can be found in the book Selected articles from *Arkansas & Fayetteville newspapers 1820s-1970s* concerning Fayetteville and the surrounding area, transcribed and compiled by Steve Erwin, located at Shiloh Museum.

This is a story about the reproduction of 1832 church services for their centennial, in the form of plays of sorts. The article mentions that several roles were to be played by members of the local black community, such as the role of a cook, nurse, and yard boy.

"Former Slave Dies at Home on Rock Street," (1945, May 12). *Northwest Arkansas Times* [Fayetteville], p. 4. Can be found in the book *Selected articles from Arkansas & Fayetteville newspapers 1820s-1970s* concerning Fayetteville and the surrounding area, transcribed and compiled by Steve Erwin, located at Shiloh Museum.

Basically an obituary for former slave Adeline Blakeley who was a slave or servant for five generations of the Parks family. It gives a brief biography of Blakeley and the family (daughters who married a Blakely, a Hudgens, and a Wiggins) she worked for the rest of her freed life.

Froelich, Jacqueline, Pete Hartman, and Julia R. Sampson, KUAF (radio station: Fayetteville, Ark.), Arkansas Humanities Council., & National Endowment for the Humanities. (2000). Arkansas Ozarks African Americans [sound recording]: 1820 to 1950. Fayetteville, AR: KUAF Public Radio, J. Froelich.

The recordings profile the recently discovered black history of Carroll, Benton and Boone counties, with the existing documented history of Washington County to illuminate the significant contribution by African Americans to Arkansas Ozarks culture. Three distinct areas are examined: slave settlements of the early-to-middle 19th century; post-emancipation and the

rise of Ozark African American communities; and — with the exception of Washington County and Benton County — the disintegration of those communities. Two sound discs (135 min.): digital, stereo ; 4 3/4 in.

"Funeral for former Negro slave held," (1945, January 15). *Northwest Arkansas Times* [Fayetteville], p. 5. Can be found in the book Selected articles from Arkansas & Fayetteville newspapers 1820s-1970s concerning Fayetteville and the surrounding area, transcribed and compiled by Steve Erwin, located at Shiloh Museum.

Obituary for former slave L. Myra Cooper, who had resided in Fayetteville since 1872. She was not only the second to last former slave living in Fayetteville at the time, but also the daughter of Willis Pettigrew, of "The Old South" photograph, who was himself a former slave to the Fayetteville family of Z.B. Pettigrew.

Good, William J. (1958). "A Story My Mother Told Me," *Flashback*, 8(03), 25-26.

Remembering a former slave who moved from Alabama to Prairie Grove. This is a somewhat rambling tale of a white lady discovering a former slave to her family living years later in Prairie Grove Alex Gamble moved from Alabama to Benton County, Arkansas in 1836 with his family and several slaves. He sold Miriah in the 1840s and knew she had married at the end of the Civil War but hadn't seen her since. His daughter discovers her in Prairie Grove in 1896, now Miriah Brown.

Green, V.H. (1940). *The Negro Motorist's Green Book*. New York: Victor H. Green & Co.

A national guide listing which tourist businesses would serve black customers. It included such businesses as hotels, restaurants, service stations and barber and beauty shops.

Hamilton, H.C. (1929, November 26). "Old Ex-Slave Found in Colorado Longs to Visit His Former Home in Fayetteville Before He Dies," *Fayetteville Weekly Democrat*, p. 1. Can be found in the book *Selected articles from Arkansas &*

Fayetteville newspapers 1820s-1970s concerning Fayetteville and the surrounding area, transcribed and compiled by Steve Erwin, located at Shiloh Museum.

This article is from the perspective of the author, Harriet Hamilton, and her meeting with a former Fayetteville slave, Frank Pearson, who was working as a porter at the Acacia Hotel in Colorado Springs when she spoke with him. Pearson noticed that Fayetteville, Arkansas was written next to her reservation, and volunteered that he had lived on the John Pearson plantation, a few miles from Fayetteville, where he was born in 1857, and asked about his friends and family. He then gives the details of his purchase, and the various masters his family had belonged to, as well as telling a story about how he had worked for Jesse James's family. The article ends with him, as the title suggests, longing to return to Fayetteville one more time before his death.

"Henderson School — Then and Now," (1977) *Flashback*, 27(03), p. 47-48.

A short history of Henderson School from its first inception about 1866 as Mission School through its adoption by the Fayetteville School District in 1895 and its name change in 1907.

Hogan, J. B. (2009). "Fayetteville's Old Schools," *Flashback*, 59(2), 43-52.

This is an article about many of Fayetteville's "firsts" in education, in particular the construction of various school houses, and contains relevant information about black-only schools. The first public school to be built in town according to the article was Henderson School, a black-only elementary school, which was later replaced in 1935 with the new Lincoln School, at the base of "Tin Cup," the district where Fayetteville's black population historically lived. Lincoln's first principal is mentioned by name as Herman Caldwell. Lincoln provided public education until desegregation in 1965, and was later demolished in the 1970s.

Hogan, J.B. (2008). "From the Lyric to the UArk: Fayetteville's

Old Movie Houses," *Flashback*, 58(4), 165-195.
This article tells the history of Fayetteville's old movie houses, as the title suggests, but contains a few pieces of relevant information. There was an event in 1908 at The Pastime Electric Theater, where a musical troupe from Kansas was booked to perform illustrated songs, when a female piano player from the theater refused to play for the group because one of their singers was black. The event forced the theater out of business, though it is unknown if the cause of the uproar was that they booked black performers, or from the fact that the piano player, and by extension the business, was intolerant to black citizens.

Hogan, J.B. (2013). "George Ballard: Forgotten poet of the Hollow," *Flashback*, 63(4), 147-159.
This article gives a brief history of Fayetteville poet George Ballard's life and work. Many of his poems are mentioned by name and extrapolated upon, such as "Woodrow Wilson – A Tribute,' for which Ballard gained his original recognition, "A Toiler Speaks," which alongside the Wilson tribute was also published in a local newspaper, and "Centennial," a poem Ballard wrote to commemorate Fayetteville's centennial in 1928. The latter half of the article focuses on Ballard's book, "Ozark Ballards," which contains a very condescending and heavily qualified foreword by Lessie Read. Also of note are the mentions of the following: the unknown burial place of Ballard; the library at the former Henderson/Lincoln school holding Ballard's name; brief information on Tin Cup; and brief mentions of other historic black citizens of Fayetteville such as Lem McPherson, Lewis Bryant Jr., and James Hoover.

Hogan, J.B. (2012). "History of Collier Drug." *Flashback*, 62(2), 51-66.
This article is, for the most part as it suggests, a history of Collier Drug. However, there is a very brief segment about the company's long term deliveryman, Louis Bryant Jr., which I have here transcribed in its entirety: "Bryant worked as a deliveryman at Collier's for 'nearly 60 years,' becoming

a virtual fixture there. Bryant, who passed away in 2007, was thought of so highly by the Collier family that they had a 'one-day store closing to celebrate and honor his life.'"

Hogan, J.B. (2006). "Tragedy in Tin Cup." *Flashback*, 56(3), 121-126.

The article's title refers to an event from 1928, in which Lem McPherson, a local police officer, was shot and killed by Everett "Eb" Williams, and the following trial and conviction of Williams. Williams had been released from jail for bootlegging charges briefly before the murder, and perused McPherson under the assumption that he had slept with his wife during his jail time. McPherson was shot twice with a shotgun in Tin Cup, and after evasion, capture, and re-capture, Williams was finally tried and convicted of second-degree murder. Both McPherson and Williams were black citizens who lived in Tin Cup.

Goodspeed's 1889 Arkansas History. [Reprinted Siloam Springs, Arkansas: J. Roger Huff, 1978]

The book as a whole largely ignores the existence of historic black citizens, and is instead mostly a basic catalog of Arkansas "firsts." There are very, very minimal references to anything relevant, though I have listed them here (all taken from the Washington County/Fayetteville sections): mention of a newspaper called *The Arkansian*, which had a stated "anti-abolitionist" agenda; mention of another newspaper called *The Radical*, which is described as "radically Republican," from 1867, which was later renamed to *The Mountain Echo*; and finally, there is reference to a "colored" school (most likely Henderson school), which was built "many years ago." Does give the number of students in Fayetteville at the time (602 white, 139 black), and mentions that there was a black teacher employed there.

Johnson, E. (2005). "Before Spout Spring: African American voices, mobility, and public memory in the landscape of Fayetteville, Arkansas 1870-1900."

This is a paper about the African American settlement in

East Fayetteville and possible reasons. It also tells about some members of this community, occupations, and conditions. It is not yet published, check with Washington County Historical Society.

Kunkel, Peter, and Sara Sue Kennard (1971). *Spout Spring: a Black Community*. New York & London: Holt, Rinehart and Winston.

A case study in Cultural Anthropology. As stated in the Foreword, this book is "a case study of a kind of Black community in the United States about which relatively little has been written." In order to preserve the anonymity of the community and write about and the citizens within it, Kunkel and Kennard use an elaborate renaming technique to partially hide the fact that the study is about the African American community located in the Tin Cup, Hollow, or Spout Spring area in Fayetteville, Arkansas.

Without going into the many re-namings in the book, Kunkel and Kennard present a structured look at the Black community in the city of Sequoyah, which is, as stated before, a thinly disguised Fayetteville.

The book covers many areas of life for African Americans in "Sequoyah," including sections on Sequoyah and the Black Community, Making a Living, Families and Households, Non-Kin Groups, Leadership and Culture, among other topics. Even for those who are familiar with the real town behind the invented Sequoyah, Spout Spring is a worthwhile read, giving many insights into the history and heritage of the Black community in this small southern town.

Lankford, George E., and Federal Writers' Project. (2003). *Bearing Witness: Memories of Arkansas Slavery: Narratives from the 1930s WPA Collections*. Fayetteville: University of Arkansas Press.

Starting in 1936, the Federal Writers' Project began collecting narratives from former slaves. Lankford has put together the narratives from Arkansas in a very readable format in this book. He has arranges them by county. There are six

from Washington County: Aunt Adeline Blakely, Joe Bean, John A. Holt, Susie King, R.C. Smith and Seabe Tuttle.

"Last Local Slaves," (1936, June 11). *Fayetteville Daily Democrat.* Can be found in a vertical file titled "Fayetteville – History – Black community" at the Fayetteville, Arkansas public library. Fayetteville, AR. It is also available online at http://www.shilohmuseum.org/photo_collections/pom_P-51.php under the title "The old South."

This photo was made ca. 1910 by Burch Grabill. It depicts Fayetteville's last surviving ex-slaves: Willis Pettigrew, Sam Van Winkle, Charlie Richardson, Squire Jahagen, and Nick Clemmons. It gives brief stories for each of the men, such as the type of work they sought after their freedom. It, also, appeared in the WCHS's Flashback, October 1958 p. 55.

Leflar, Robert A. (1972). *The First 100 Years: Centennial History of the University of Arkansas.* Fayetteville, Ark.: University of Arkansas Foundation.

This is a very detailed book about the first one hundred years of the University of Arkansas. There is a long and comprehensive chapter on the history of black colleges affiliated with the university, and an account of the long, bureaucratic, and legally complicated road to allow blacks on the main campus, which was finally resolved when Silas Hunt was admitted into the Law School in 1948. A few other students would follow him that year, and after Hunt's death due to tuberculosis, would become the first black students to graduate. There is a multitude of information on other "first" associated with the subject of black students and black culture, and many interesting and humorous anecdotes about the integration such as the circumstances of the disappearance of the railing the black students were required to sit in during their instruction.

Moneyhon, Carl H. "Slavery," *The Encyclopedia of Arkansas History and Culture.* Retrieved November 2014, from http://www.encyclopediaofarkansas.net.

Gives a general overview of slavery in Arkansas, from its

origins, to legal protection and economic implications, as well as information on the average life and culture of a slave and population/census.

Moneyhon, Carl H. (1999). "The Slave Family in Arkansas." *The Arkansas Historical Quarterly*, 58(1), 24-44.

The article begins with general history on slave families—that they were rare because in larger plantations, members of would-be families were often separated and traded. In Arkansas, however, since slaveholdings of one owner were smaller, family units were more distinct, with children living together with their parents. Researchers think these families usually formed from not only the master's desires, but from the slaves' own interests. Marriages were performed with owners and members of slave communities. Slave families were, according to the author, "one of the most important survival mechanisms for slaves" as they provided "companionship, love, sexual gratification, and sympathetic understanding of his suffering."

Morgan, Gordon D., and Peter Kunkel, (1973). "Arkansas' Ozark Mountain Blacks: an Introduction." *Phylon* (1960-2002), 34(3), 283-288. Retrieved from www.jstor.org/stable/274187

This article includes population statistics for Arkansas' Ozark counties from 1840 until 1970. Of the counties studied, Washington County had the largest African American population. There is also discussion about the major cultural differences between the communities of White and Black hill people. Although there is little specifically on Washington County, the information on the characteristics of African American people living in the mountain areas of the Ozarks could be good background.

Morgan, Gordon D., and Izola M. Preston, (1978, July 16). "History of black community interwoven with city's." *The Northwest Arkansas Times* [Fayetteville], sec. E:39 Can be found in a vertical file titled "Fayetteville – History – Black community" at the Fayetteville, Arkansas public library.

The article, from the sesquicentennial edition of the paper, is a fairly comprehensive history of African Americans in Fayetteville. It claims that they were among the original immigrants to the area, be they former explorers with de Soto, or runaways hiding out in one of the area's many caves and caverns. The Ozarks never had a huge amount of slaves, but Washington County had among the largest population in the state, at 1,500 in 1850. After the Civil War, many freed slaves left the area, but some stayed with their former families, or got jobs, though jobs were not very good or abundant. Before the black population became centered in Fayetteville, there were large populations in Cane Hill, Lincoln, Summers, Cincinnati, and Harris. Before 1930, the Fayetteville black population may not have always been centered in Tin Cup, but rather north of North Street, towards Lake Fayetteville. The article goes on to give lots of cultural information about things such as church life and recreations and trends for all ages. It also mentions the effects of the first World War and the Great Depression on the black community.

Morgan, Gordon D., and Izola M. Preston, (2010). "Oak Cemetery Inventory," *Flashback*, 60(3).

An inventory of the Oak Cemetery, where it mentions some former slaves are buried.

The Morning News, compiler. (1996). *Washington County: A Pictorial Look at our Past*. Springdale, Ark.: The Morning News.

This book is a compilation of historic photographs from around Washington County complied by The Morning News. There is a photograph of an old slave quarter house in Tuttle, Arkansas, and many photographs depicting a post-Civil War Washington County, but not much else of interest.

"Moving Picture Man Leaves by Request," (1908, September 18). *The Springdale News*.

This is an article about a Fayetteville man, C. G. Krause, who ran an open-air motion picture show. Krause fired his white piano player and hired a black man to take her place. The

incident incited a mob, and caused Krause to leave town on advice from the city businessmen.

Neal, Joseph C. (1989). *History of Washington County*. Springdale, Ark.: Shiloh Museum.

This is a comprehensive history of Washington County. There is a section titled "Black People" in chapter 3, which essentially claims that blacks "built" the community, literally. There is a segment in chapter 5 called "Black Schools." And a segment called "Unique Black Cultural Heritage" in chapter 6, which has information on Tin Cup, Fayetteville's prominent black citizens such as George Ballard, and details about their school, churches, movie theaters, the war, organizations, and migration. The book also has an extensive surname index.

"Negro Spends Night at Springdale First Time in History of the County," (1931, September 5). *Fayetteville Weekly Democrat*, p. 1. Can be found in the book Selected articles from Arkansas & Fayetteville newspapers 1820s-1970s concerning Fayetteville and the surrounding area, transcribed and compiled by Steve Erwin, located at Shiloh Museum.

A somewhat humorous report about the first time a free black person spent the night in Springdale, which at the time, like Rogers, had an unofficial "rule" that people of color were not allowed to spend a night in the city, or even work as a servant, for that matter. The man's name was Rector Buchanan, of Van Buren, and he was picked up by a police officer after he was discovered sleeping near a railroad. The officers let him stay the night in the city jail, believing it to be the safest place for him, and he was charged with no crime.

The Negro travelers' Green Book. (1956) Retrieved from www.library.sc.edu/digital/collections/greenbook.html

The *Green Book* was published from 1936-1964. This searchable edition includes two places in Washington County: Mrs. S. Manuel Tourist Home (313 N. Olive) and N. Smith Tourist Home (259 E. Center). It is available through the University of South Carolina's digital library.

"Negro's Skull Found Here but Excitement Fades as 'No Foul Play' Reported," (1941, February 6). *Northwest Arkansas Times* [Fayetteville], p. 6. Can be found in the book *Selected articles from Arkansas & Fayetteville newspapers 1820s-1970s* concerning Fayetteville and the surrounding area, transcribed and compiled by Steve Erwin, located at Shiloh Museum.

A strange report of a skull, believed to be that of a black person's, which was found in "the water" by children. It was later found that the skull was one used for medical research that had somehow found its way into the creek.

Northwest Arkansas Times, compiler. (2010). *The Northwest Arkansas Memories: Northwest Arkansas Times Celebrates 150 Years*. Battleground, Wash.: Pediment Publishing.

This book is a collection of photos compiled by the Arkansas Times, accompanied by brief annotations. There are a few relevant photos, such as a photo of Henderson school children and their teachers, and a photo of Silas Hunt, the first black student to attend the University of Arkansas Law School, with tidbits of information on both.

Read, L. (n.d.). "Clara Hayes Collects Glass and China," *Northwest Arkansas Times* [Fayetteville].

A story about Clara Hayes, her collection of glass and china, her home, and her garden. Gives a brief family history. (Article from FPL vertical file)

Riffel, B. E. (2005). "A celebration of endurance: Fayetteville's St. James United Methodist Church," *Flashback*, 55(4), 159-178.

This is an informative article about St. James Methodist, its early history, and some of its early members. It, also, noted how the emergence of the church coincided with the establishment of public education. Mention was made of different names for the black area the church served: "Red Hill District," "Tin Cup," and the Botefuhr neighborhood.

Robinson, D. (n.d.) "Bob" Kidd Lake. Northwest Arkansas Times [Fayetteville]

Story about a lake outside of Lincoln, Arkansas and its' renaming to Bob Kidd Lake. Bob was the man's actual given name, an ex-slave who had worked and owned land near the lake. From Fayetteville Public Library vertical file.

Robinson, D. (1995, May 16). "Research Offers History of Slavery in Washington County," *Northwest Arkansas Times* [Fayetteville], p. A3.

Article about the research of Washington County slavery done by University of Arkansas graduate student Ted Smith. Smith reported that the average slaveholder in the 1800s held around five slaves, but the vast majority only owned one. They most likely used them to help with farming alongside themselves. Slaves were responsible for 40-50 percent of the county's agriculture, but not cotton—mostly corn, wheat, potatoes and livestock were cultivated. However, there is no evidence that slaves were treated any better here than other areas, as is often said.

Rothrock, T. (1967). "James Hoover," *Flashback*, 17(3), 15-17.

This is a biography of James Hoover, long-time janitor at Fayetteville City Hospital.

"Row Between White Boys and Negroes at the Merry-Go-Round," (1896, September 25). *The Springdale News*, pp. 1-4.

Brief report on incident.

Russell, C. (1975). "Bean Cemetery," *Flashback*, 25(3), 13-18.

Located at east edge of Lincoln on Hwy 62, Bean Cemetery is a burial place for black people of Lincoln, Summers, and Cane Hill. It is believed to be over 100 years (in 1975) old. The article includes information on the Colony settlement of Summers and the Happy Hollow settlement of Cane Hill, including some of their activities and some of the families buried in the cemetery. Some of the professions listed: farmer, horse trainer, Cane Hill Mill worker, nurse (and mid-wife), butcher, and schoolmaster.

"Sam Hawkins, Over 100 Years Old, Dies," (1949, October). *Northwest Arkansas Times* [Fayetteville], p. 6. Can be found in the book Selected articles from Arkansas & Fayetteville

newspapers 1820s-1970s concerning Fayetteville and the surrounding area, transcribed and compiled by Steve Erwin, located at Shiloh Museum.

Basically this is an obituary for former slave Sam Hawkins, as well as biographical information.

Simpson, Ethel C. (1990). *Image and Reflection: A Pictorial History of the University of Arkansas.* Fayetteville, Ark.: University of Arkansas Press.

This book is a collection of photographs taken throughout the history of the University of Arkansas. There are a few relevant photos, such as photos and tidbits of information on Silas Hunt, Jackie C. Shropshire, George W. Haley, and George Howard Jr., who were among the first black students to attend the university.

Stone, Patricia (2000). "The Abandonment of Happy Hollow: an African-American colony in Cane Hill, Arkansas, 1860-1950." pp. 1-20.

This paper was written for a history class at the University of Arkansas and gives an overview of African American history in Washington County from Civil War days forward. After the lengthy overview, Stone focuses on the Happy Hollow Colony of African Americans that existed near the community of Cane Hill in far western Washington County. Stone gives reasons why Happy Hollow eventually declined and most of its black citizens moved to Fayetteville, the county seat. The primary reason given for this decline is the closing of railroad lines that adversely affected farming in the area. African Americans from Happy Hollow moved to Fayetteville to pursue better job opportunities and to get education for their children. (Page 13 is missing)

Stone, Patricia (2003). The Abandonment of Happy Hollow: an African-American Colony in Cane Hill, Arkansas, 1860-1950": a thesis submitted to the faculty of the University of Arkansas in candidacy for the Degree of Master of Arts (Unpublished doctoral dissertation). University of Arkansas, Fayetteville, Ark.

Patricia Stone expanded her 2000 paper on the same topic for her M.A. Thesis in History at the University of Arkansas from twenty to sixty-nine pages. Nearly one half of the thesis is devoted to an overall description of the history of African Americans in Arkansas with some descriptions of the environment for blacks in the Cane Hill and western Washington County. Using case studies, Stone also expands on the themes of relocation from her earlier paper, emphasizing the impact of the demise of the railroad in the area and the need for residents to move to Fayetteville in order to find work and to have educational opportunities for their children. Appendices of maps and statistics expand on the thesis topic.

"Taylor's Old Stable and Byrnside's Tavern," (1894, June 28). *Fayetteville Weekly Democrat.* Can be found in the book *Selected articles from Arkansas & Fayetteville newspapers 1820s-1970s* concerning Fayetteville and the surrounding area, transcribed and compiled by Steve Erwin, located at Shiloh Museum.

An article in part about the construction of Isaac Taylor's new stable, which would replace the old stable described by the townsfolk at the time as an "eye sore." The article mentions Fayetteville's oldest citizen at the time, Champ Taylor, who was a former slave of James Byrnside, and his eagerness to work on the construction of the new stable. It also mentions the Byrnside Tavern, which was an inn and tavern located in town, as having many "negroes" as its workers.

Thomas, M. (1997, October 29). "Fly in the Buttermilk," *Northwest Arkansas Times* [Fayetteville]. Can be found in a vertical file titled "Fayetteville – History – Black Community" at the Fayetteville, Arkansas public library. Fayetteville, Ark.

An article about Betty Hayes Davis, "the only black Wave-Women accepted for Volunteer Emergency Services – of 29 women to graduate from Recruit Training Company 8, platoon I, at the U.S. Naval Training Center in Great Lakes, III." The article interviews her and details the discrimination she

faced in the services as a nurse, and her life in general. She was born in Fayetteville, some time around the 1920s.

"Uncle Gus Lewis Recalls Building of Oldest House. (1927, November 25). *Fayetteville Weekly Democrat*, p.1. Can be found in the book *Selected articles from Arkansas and Fayetteville newspapers 1820s-1970s* concerning Fayetteville and the surrounding area, Transcribed and compiled by Steve Erwin, located at Shiloh Museum.

An article about a house frame that remained on south East Street in Fayetteville, and the story of its construction in 1855. It was the oldest house left in Fayetteville in some form at the time of the article's writing. "Uncle Gus" recalls that the house was built by "...his father, Joseph Lewis, his brother, Rowland, himself, an old Negro named Alf and a small Negro boy who hewed the logs and put the house together."

"Uncle Sam Young Last Ex-Slave, But Two, Passes," (1931, January 31). *Fayetteville Weekly Democrat*, p. 6. Can be found in the book *Selected articles from Arkansas & Fayetteville newspapers 1820s-1970s* concerning Fayetteville and the surrounding area, Transcribed and compiled by Steve Erwin, located at Shiloh Museum.

Basically the obituary of "Uncle" Sam Young, said to be the last former slave, except for his wife, "Aunt" Martha Young, and "Aunt" Ann Barnett, in Washington County. He was said to be over 100 years of age at the time of his passing.

Uncredited. (ca. 1938-1940). "Lincoln School" (colored).

This article, found in the Lessie Stringfellow Read collection in the University of Arkansas Special Collections, was almost certainly written by Ms. Read. Lessie Stringfellow Read was a long-time editor of the *Fayetteville Daily Democrat/Northwest Arkansas Times*. The article is a description of the "new" Lincoln School for African Americans in Fayetteville. Constructed in 1936, Lincoln School served Fayetteville's African American children in grades 1-6, elementary school, and 7-9, junior high school. At the time of the writing, Read tells

us that Fayetteville had "99 Negro families" and that Lincoln School had an enrollment of 77 children.

University of Arkansas Department of Journalism. (1950). "Historic Fayetteville: a Guide to Places of Historic Interest in Fayetteville, Arkansas." Fayetteville, Ark.

This is a pamphlet giving overview of, as the title suggests, places of historic interest in Fayetteville, such as blocks, homes, or cemeteries. In an article about Lafayette Gregg, he is mentioned as having "three servants [who] helped the Greggs care for their beautiful home." There is also an anecdote about the home possibly having "slave running tunnels" beneath it, though it was built post-Civil war. There is also a segment on the national cemetery, where the article claims, "one Negro interred there and several women are buried beside their husbands."

Wappel, Anthony J., and Ethel C. Simpson (2008). *Once upon Dickson: an Illustrated History, 1868-2000*. Fayetteville, AR: University of Arkansas Special Collections Department.

A book very similar in style to *Fayetteville: A Pictorial History*, except it focuses more specifically on the history of Dickson Street. Surprisingly few relevant tidbits, but there are references to the location of "Tin Cup," as well as its historic population. There is also a very brief blurb about Lewis Bryant Jr., the long-time deliveryman for Collier's Drug.

Wappel, Anthony J. (2008). "Slaves and Free Men of Color of Washington County, Arkansas – 1829-1865," *Flashback*, 58(2).

Washington County courthouse records that list former slaves and their names.

Washington County Retired Teachers Association (Ark.). (1986). *School Days, School Days: The History of Education in Washington County, 1830-1950*.

This is a rather comprehensive book on historic schools in Washington County. The book contains a chapter on historical all-black schools. There is a good amount of known

information on "The Mission School for Negro Only," later renamed to Henderson, and a list of its teachers, as well as a write up on "Yankee School Marms," a somewhat derogatory name for the teachers who taught in the early black schools who had come to Arkansas from the North. There is also a good amount on Fayetteville's other all-black school, Lincoln, which was built to replace Henderson, and also gives a list of its teachers. The chapter also gives some information that may be hard to come by in other books or articles on the topic: the names and locations of other historic schools in the county that were thought to be all black.

Cane Hill school for blacks was located in Cane Hill, and a fair amount of information on it is given. There was also thought to be a school in Cincinnati, in the far northwestern corner of the county, but little is known about it. Similarly, there was thought to be another school in Hogeye, which there is also little knowledge on. Harris School for Blacks, Douglas School, and an all-black school in Lincoln, Arkansas, (not to be confused with Fayetteville's Lincoln school) were said to open only for a few months a year, or when budgeting allowed, and in the cases of Harris and Douglas, there is testimony from and a photograph of a former teacher: Miss Eula Claypool and Louise Black Blackburn, respectively. The chapter closes out with information on the influx/out flux of the black population throughout theses schools' histories, as well as some speculation on unknown schools and the reasons black citizens may have moved in or out of town.

Washington County Slave Schedules. 1850 Slave Schedule. Fayetteville, Ark.

Slave schedule for Washington County, available in vertical file at the Shiloh Museum in Springdale, Arkansas.

Wood, Ron (2010, December 27). "Bryant Lives Life Devoted to Others," Northwest Arkansas Media. Retrieved from http://www.nwaonline.com/news/2010/dec/27/bryant-lives-life-devoted-others/?print

An article on Jessie Bryant, a long-time Fayetteville resident,

her education, marriage to Louis Bryant, and death of her son, Louis Jr., an Arkansas State Trooper. Bryant helped establish the Northwest Arkansas Free Health and Dental Center in 1985, served 17 years on the Quorum Court, and volunteers at LifeSource International.

Works Projects Administration. (2004, October 11). The project Gutenberg EBook of slave narratives: a folk history of slavery in the United States from interviews with former slaves: volume II, Arkansas narratives, part 2. Retrieved from http://www.gutenberg.org/files/13700/13700-h/13700-h.htm

In this part of the narratives is an interview by Mrs. Zillah Cross Peel of ex-slave Doc Flowers of Lincoln.

Zorn, Roman J. (1957) "An Arkansas Fugitive Slave Incident and Its International Repercussions," *Arkansas Historical Quarterly*, 26(2), 139-149.

Tells the story of escaped slave, Nelson Hacket of Fayetteville, who stole a horse from his owner, Alfred Wallace, and over six weeks journeyed to a "colored refugee settlement" at Sandwich, Canada. He was later extradited from Canada, and this is cited as the first time criminal extradition had been used to retrieve a fugitive slave. The implications of this were menacing to antislavery movements as slaves could be recovered by extradition due to this precedent.

From Fayetteville to Riverside: The Campus Ministry of James E. Loudermilk[1]

By A.W. Martin Jr.[2]

Anyone working for racial integration in the South in the 1950s and 1960s was fair game for being called a Communist or a Communist sympathizer.[3] In 1958 the Arkansas legislature approved Act 10, which "required state employees to list their political affiliations from the previous five years." Its purpose was to "root out subversives and other enemies of the state," including members of the NAACP.[4] Act 10 impacted the University of Arkansas "for almost a decade" after several professors were dismissed for refusing to sign the required affidavits and their decisions were defended by the campus chapter of the American Association of University Professors.[5] Some students, including a Wesley Foundation member, strongly protested against the legislation before it was struck down by the United States Supreme Court in late 1960.[6]

The two issues of race and Communism came together in a striking way in the brief career of James Loudermilk as director of the Wesley Foundation at the University of Arkansas. President of the Foundation as a student in 1957-58, he returned to campus as associate director in 1962-63. For 1963-64 he and previous director A.W. Martin changed places in anticipation of Martin's impending retirement, and in the early summer of 1964 he became the sole director. He and Martin had worked to improve race relations on campus and in Fayetteville, and just before Christmas, 1962, Loudermilk had participated in a demonstration of "Students for Freedom" in front of the university library. They used "peaceful methods" to declare that discrimination on campus "violated the fundamental character of

a university." Protesters handed out quotations from President Kennedy's Executive Order 11063, "which prohibit[ed] discrimination in buildings built with federal financial assistance."[7] Loudermilk weathered the complaints against him and Martin from conservative churchmen at Central Methodist Church, Fayetteville, over their support of integration,[8] but the stage was set for a second, broader confrontation.[9]

In November, 1964, Loudermilk permitted the university's Foreign Relations Club to host a speech by Peter Vassilev, a Bulgarian Communist official, at the Wesley Foundation after the university had "denied permission" for a public appearance on campus.[10] The club had earlier presented speeches on campus by representatives of the French, British, and Australian governments.[11] Before the incident was over, Methodist Bishop Paul V. Galloway, recently assigned to the state in July, had expressed his disapproval of Loudermilk's action as had Governor Orval Faubus.[12] Many students, however, as well as Senator J. William Fulbright, supported Loudermilk.[13]

An unofficial student paper, *'Scuse Me*, gave strong support to the young minister, claiming that "few men on this campus, indeed, in this state ... hold as much esteem in students' views" and affirming that "the only admirable aspect of the whole fiasco was the firm assertion by Mr. Loudermilk that he would resign if refused the right to have the speaker...." The paper reported in detail an interview with him in which he stated, "When the University strays from [a] place of free inquiry it becomes the campus church's responsibility to recall the establishment to its duty."[14] *'Scuse Me* followed up with an article consisting mainly of excerpts from a speech given by Loudermilk on December 10 entitled "Why the Church on Campus?" Quoting a statement from the university president, David W. Mullins, about the importance of "'a spirit of free inquiry" at a university, the minister concluded that in permitting Vassilev to speak "the church...rendered our society a service that not only made freedom bigger, but created the possibilities of re-examination by the University and the church of their fundamental purposes."[15]

The incident about the Bulgarian speaker set off a major discussion over the university's speaker policy.[16] Race entered the picture when debate arose as to whether a speech by Douglas Tiberiis, "a student who had worked in the civil rights movement in Mississippi" the preceding summer, had been cancelled or postponed. The university administration had previously "stipulated" that the student "should not solicit members or funds for the civil rights movement," and following the Vassilev incident had added other conditions, including that a professor from the Sociology Department had to moderate the event.[17] *'Scuse Me* concluded, "[T]he University Administration operates on the riot theory. That is, they regard all student attempts at self[-]assertion as potential riots."[18]

In the spring of 1965 another situation developed, this one over suspension of student Gary Coe, an officer of Off-Campus Men. The organization had sponsored an appearance by Steven Weissman, "a leader in the Free Speech Movement which was responsible for demonstrations on the Berkeley campus of the University of California."[19] Students who protested in front of the university library on May 13 against Coe's suspension left from the Wesley Foundation with Loudermilk joining them,[20] and Bishop Galloway was soon quoted as saying that "he had had reports that Dr. David W. Mullins, president of the University, had complained to him about Mr. Loudermilk's part in a picketing demonstration last week"[21] This statement, if correct, is strange: the bishop surely knew first hand whether Mullins had complained to him or not![22]

Loudermilk soon responded positively to an invitation from Bishop Gerald Kennedy to continue student work in the Southern California—Arizona Annual Conference of the Methodist Church.[23] When the call came is not clear. Although it seems doubtful that Bishop Kennedy would have contacted Loudermilk without Bishop Galloway's permission, the Arkansas bishop stated that Loudermilk knew about the invitation before he did and denied "reports that the church hierarchy railroaded the transfer...." "He's a fine young man, with great ability,"

the bishop said. Loudermilk decline to respond to the bishop's statements.[24] His former colleague, A.W. Martin, commented on the report that Loudermilk had asked to be moved, "That is about like saying that a man who was giv[en] his choice of being hanged or shot, 'requested his execution'."[25]

In 1965-66 Jim was the Associate Pastor at the University Methodist Church in Goleta, California, a church designed to serve Isla Vista, a community made up almost entirely of students at the Santa Barbara campus of the University of California. When the founding pastor, Noel Phelan, moved in 1966, Jim became the Wesley Foundation/United Christian Ministry director at the University of California, Riverside[26] and served there from 1966 to 1969.

At Riverside Loudermilk explained the place of "Christianity's involvement in the student movement" as "profoundly simple: '[b]rotherhood and love'." His role, he said, was reconciliation, understood as "getting to the root causes of student dissatisfaction." He saw students, faculty, and administrators as growing in their understanding of true community. This community would recognize that "'the established order doesn't provide the sustenance of our need for being'." It would stand "'both within and without the culture, examining, criticizing and challenging'," and "'incorporate the notion of a free human being as a prime force,' in its deliberations."[27] Beyond the campus Loudermilk supported César Chávez and the United Farm Workers as they struggled for fairer treatment by the owners of vineyards, orchards, and farms.[28]

During Holy Week of 1969 the young minister was a leader in a series of activities in Riverside. On Good Friday there was an observance of the first anniversary of the assassination of Martin Luther King, Jr., at which Loudermilk carried a sign that read "The King [I]s Dead But Not the Dream." He announced a march for the following day to "the Arnold Heights area of March Air Force Base" and informed that a group would fast until Easter Sunday. Just as King shortly before his death had turned his attention to poor people and to the Vietnam war, these activities

expressed concerns about war and hunger as well as "racial hatred." The "pilgrimage" to the air force base was to show hatred for "the weapons of war" and "to demonstrate its alternative of love." The fast pointed to "the physical hunger throughout the world," still present because of "the absence of passionate human concern for the well-being of others."

On Saturday, before going to the Air Force Base, Loudermilk and a university professor led a group of fifteen students on a "trek" that stopped at various places in Riverside: a massage parlor, a slum area recently destroyed by rain, the Riverside police headquarters, the Court House, and a church. Each stop pointed to a social ill: the parlor, "market values"; the slum, a recent "scandal in public housing"; the station, "the violence and repression in our society"; the Court House, the failure of justice; and the last stop, "the institutional church" as opposing "genuinely religious concerns." The stops at the station and the base involved confrontations with city police and base security officers respectively, but at each place the demonstrators were able to chant an "exorcism for devils taken from the Middle Ages." Easter Sunday morning saw the breaking of the fast with the sharing of bread and wine "at sunrise on Mount Rubidoux."[29] The service had officially been canceled due to heavy rains, but Loudermilk and some two hundred students still made it to the mountain top.[30]

The following month the student protests at the University of California in Berkeley reached a climax as Governor Ronald Reagan sent National Guard troops onto the campus and a student was killed by a policeman. Loudermilk played an important role in a student protest strike at Riverside. Among various activities, he and fourteen students convinced the Riverside chancellor to lower the campus flag to half staff as a "symbolic action of mourning the death of a young man who was shotgunned by a policeman in Berkeley."[31]

For the 1969-70 school year, Loudermilk received a Danforth Foundation Fellowship to go to Berkeley and take further graduate courses at the Pacific School of Religion.[32] He was ad-

mitted into the Doctor of Theology program there but ended up taking a leave of absence and not completing courses.[33] He originally planned to return to Riverside in 1970[34] but instead was appointed to the staff of the ecumenical United Ministries in Higher Education in New York City.[35] In 1972 he took the supernumerary relationship with the annual conference, and in 1973 he surrendered his ministerial credentials.[36] A haunting question remains: Did his experiences at the University of Arkansas influence his final decision to leave the ministry of the United Methodist Church?[37]

1. Much of the material for this article comes from the investigation for "The Old Man and the Students: The Wesley Foundation Years of A.W. Martin," which appeared in the Washington County Historical Society publication, *Flashback* (54 [2004], 155-70). Acknowledgements there also apply to this study, with further words of thanks to Mauzel Beal, archivist at the Winfred Polk United Methodist Archives, Bailey Library, Hendrix College, Conway, Ark.; Sally Hoover, Bridwell Library, Southern Methodist University; Janita Hoskyn, Little Rock; Beatrice Martin, proofreader extraordinaire; the Reverend Edward Matthews, Little Rock; Deah Mitchell of the Alumni Relations Office at Southern Methodist University; and Dr. Taylor Prewitt, Fort Smith. A version of the Flashback article, abridged and revised by James Clemons and Kelly L. Farr, was published as "The Old Man and His Students: The Wesley Foundation Years of A.W. Martin, Sr." in *Crisis of Conscience: Arkansas Methodists and the Civil Rights Struggle*, ed. James T. Clemons and Kelly L. Farr (Little Rock: Butler Center for Arkansas Studies, 2007), 150-56.

   A word of thanks goes also to various persons who searched for or provided information about Loudermilk's California years: the Reverend Robert Bjorklund, Oklahoma City, formerly a pastor in Southern California; Kim Creighton, Archivist, United Methodist Church Archives, Claremont School of Theology, Claremont, CA; the Reverend Al Cohen; Linda Harmon, a one-time Watkins House board member; Karen Denton, assistant registrar, University of California, Berkeley; the Reverend Wayne (Chris) Hartmire, Executive Director of the California Migrant Ministry/National Farm Workers Ministry in the 1960s; the Reverend Edward Hoffman; the Reverend Diane Kenney, a campus minister at the University of Southern California; Delphine Hwang, Registrar and Administrative Assistant for Academic Affairs at the Pacific School of Religion; the Reverend Merle Lehman; Dr. Terry Mathis, current director of United Campus Ministry at the University of California, Riverside; Ruth McCormick of the Riverside Public Library; Eric Milenkiewicz, Assistant Archivist, University of California, Riverside, Special Collections Department; the Reverend Noel Phelan, the founding pastor of the University Methodist Church at Goleta; Kathleen Schmeling, Interim Associate Director, Walter P. Reuther Library, Wayne State University; and the Reverend DarEll Weist, a successor of Loudermilk's at

the University of California, Riverside.

2. Professor of Religion emeritus, Oklahoma City University; retired elder, Arkansas Conference, United Methodist Church.
3. Judge Tom P. Brady, a leader of the White Citizens' Council in Mississippi, referred, for example, to the date of *Brown et al. v. Board of Education* of Topeka et al. as "the date upon which the declaration of socialistic doctrine was officially proclaimed throughout the this nation" ("Black Monday: Segregation or Amalgamation...America Has Its Choice," in *The Eyes on the Prize Civil Rights Reader: Documents, speeches, and Firsthand Accounts from the Black Freedom Struggle, 1954—1990*, ed. Clayborne Carson, et al. [New York: Penguin, 1991], 85). "Black Monday" was a "veritable compendium of segregationist thought" that "became the inspiration and first handbook for the [Citizens'] Council movement. " Once appointed to the Mississippi Supreme Court, however, Brady took some "moderate" positions, writing the majority opinion, for example, in overthrowing a conviction of an African American because "blacks were systematically excluded from jury duty" (Neil R. McMillen, *The Citizens' Council: Organized Resistance to the Second Reconstruction, 1954-64* [Urbana: University of Illinois Press, 1971], 17-18. 265-66). On the support for African Americans by white Communists in the 1930s, see Vincent Harding, "Prologue: We the People: The Long Journey Toward A More Perfect Union," *Eyes on the Prize Civil Rights Reader*, 23-24.
4. "Act 10 [Affidavit Law]," *The Encyclopedia of Arkansas History and Culture* (Little Rock: Butler Center for Arkansas Studies), http://www.encyclopediaofarkansas.net/encyclopedia/entry-detail.aspx?entryID=1155 (accessed 16 August 2007).
5. Jeff Woods, "'Designed to Harass': The Act 10 Controversy in Arkansas," *Arkansas Historical Quarterly* 56 (winter, 1997), 443, 457. For more detail on Act 10, see Jeff Woods, *Black Struggle, Red Scare: Segregation and Anti-Communism in the South, 1948—1968* (Baton Rouge: LSU Press, 2004), 72-84, and Roy Reed, *Faubus: The Life and Times of an American Prodigal* (Fayetteville: University of Arkansas Press, 1997), 160-61.
6. See "To the Editor: Still a Big Issue," *Arkansas Traveler*, 6 May 1959. A letter from Taylor Pruitt, an active member of the Wesley Foundation, and other students underlined the damage done by Act 10 including the immediate and future loss of "outstanding instructors." They stated, "We as students fail to understand those who say that some instructors are subtly injecting us with subversive theories. On the contrary, we hold that a free and unrestricted consideration of all points of view is essential to a complete understanding of the truth."
7. Governor Faubus had originally vetoed Act 10 in 1957 because he viewed "both the intent and scope" to be "flawed," but in 1958 he signed it (Woods, "'Designed to Harass'," 445, 447). Roy Reed views Faubus's support of Act 10 as part of a political decision for "exploitation of the race issue," which led him to use a "blend of coded white supremacy and McCarthyism" (Faubus, 272).
8. Quoted in "Pickets March For Negro Rights," *Arkansas Traveler*, 18 December 1962, 1. See Martin, "The Old Man and the Students," 163-64.
9. Loudermilk was later to refer to the influence of "a campus pastor" who "'got me excited about entering the ministry'" (Dick Clever, "Campus minister makes himself 'present'," Riverside Press, 29 May 1969, B-2. Copy courtesy Ruth McCor-

mick). The minister who influenced Loudermilk may have been A.W. Martin; Loudermilk's senior year at the University of Arkansas, when he was President of the Wesley Foundation, was Martin's first as director (1957-58).

10. "UA Bars Address by Red; Talk Reset for New Site," *Arkansas Gazette*, 19 November 1964, B-1.
11. James Loudermilk to the author, 16 November 2003.
12. "U of A., Methodist Bishop Both Fail To Block Talks by Bulgarian Official," *Arkansas Gazette*, 20 November 1964, A-1; "Communist's Speech at UA Stirs Wrath of Faubus, Church; Jaycees Defend It," *Arkansas Gazette*, 21 November 1964, A-1. Despite his disapproval of the event at the Methodist student center, Galloway immediately published a letter, dated November 23, 1964, in the church newspaper describing "our Methodist Student Work" as "[o]ne of the great [c]auses that we have in Arkansas." Noting that "[s]ometimes misunderstandings and differences occur," the bishop expressed his hope "that we will always use reason and Christian principles in differing and expressing ourselves" and that "good can come from such occasions and experiences" ("Dear Methodist Friends," *Arkansas Methodist*, 26 November 1964, 1). Faubus was "happy to align himself with the Red hunters," accusing Grace Lorch, "a white woman who had befriended Elizabeth Eckford," one of the African American students who integrated Central High School in Little Rock, and her husband, Lee, a professor at Philander Smith College, of being Communists (Reed, *Faubus*, 238).
13. "Student Senate Votes Approval for Loudermilk," *Arkansas Gazette*, 24 November 1964, A-1; "Fulbright Defends 'The Right to Hear'," *Arkansas Gazette*, 1 December 1964, A-7. A fellow campus minister, Bill Gentry, also publicly supported Loudermilk in a letter to the editor (*Arkansas Gazette*, 26 November 1964, A-6).
14. *'Scuse Me*, November [day unclear], 1964, 1.
15. *'Scuse Me*, January [day unclear], 1965, 1-2).
16. See, for example, "The University Speaker Policy," *Arkansas Traveler*, 1 December 1964, 1,4; Carl Lumpkin and Sylvia Spencer, "Speaker Policy Under Attack: Statements Reveal Varied Reactions," *Arkansas Traveler*, 1 December 1964, 1, 2; Cid Sutoris, "Speaker Policy Under Attack: Senators Applaud Loudermilk's Stand," *Arkansas Traveler*, 1 December 1964,1, 4.
17. "Student Paper Says UA Bars Second Speech," *Arkansas Gazette*, 16 December 1964, B-1.
18. "COFO Worker Attempts To Speak on Campus," 16 December 1964, 5.
19. Ginger Shiras, "Coe To Be Suspended Next Fall: Committee Says Policy Violated," *Arkansas Traveler*, 12 May 1965, 1, 2; see also Ginger Shiras, "Gary Coe's Suspension Altered In Discipline Committee Retrial," *Arkansas Traveler*, 19 May 1965, 1.
20. James Loudermilk to the author, 16 November 2003.
21. "Loudermilk Rumored Fired; Bishop Says Nothing Done 'in Official Way'," *Arkansas Gazette*, 20 May 1965, A-1.
22. The Mullins manuscript collection at the University of Arkansas does not contain a copy of a letter from the president to the bishop (Anne Prichard, Special Collections Librarian, to the author, 7 January 2004). The collection of Galloway papers in the Bridwell Library at Southern Methodist University is primarily limited to scrapbooks, sermons, and notes (Sally Hoover to the author, 3 October 2007).

23. James Loudermilk to the author, 16 and 20 November 2003. Loudermilk did not know anyone in California when a late-night call came from the bishop "telling me I was being asked to move to California." Almost all of the papers of Bishop Kennedy are still in private hands and are not yet accessible to researchers (Kim Creighton to the author, 3 September 2007).
24. "Loudermilk Asked Transfer After California Methodists Sought Him, Galloway Says," *Arkansas Gazette*, 10 June 1965, B-2.
25. A.W. Martin to Don and Elizabeth Franks, 6 August 1965. Copy courtesy Don Franks.
26. Telephone interviews with the Rev. Edward Hoffman and the Reverend Noel Phelan, 2 February 2008. Jim's first report to the board of the Watkins House, where various campus ministries were housed, refers to the merger of the Wesley Foundation and United Campus Christian Fellowship ministries"; subsequent reports refer to the United Christian Ministry ("The Common Ministry of United Campus Christian Fellowship and Wesley Foundation," 15 May, 1967; "United Christian Ministry," 13 May 1968; "The United Christian Ministry," 19 May 1969 [Collection 230, University Religious Center Records, Box 1, Folder 7, University of California, Riverside]. Copies courtesy Eric Melenkiewicz.).
27. Clever, "Campus minister...." Loudermilk's concern for community appears in his 1968 and 1969 reports to the Watkins House board: "We find formerly skeptical, 'irreligious' students willing to seek the possibility of 'community' that UCM envisions" ("United Christian Ministry," 13 May 1968); "Watkins House has been a meeting place where we could begin to find some seminal forms of community to minister to our loneliness" ("The United Christian Ministry," 19 May 1969).
28. Wayne (Chris) Hartmire to the author, 13 February 2008. An initial search of the partially cataloged UFW archives at Wayne State University has not turned up any references to Loudermilk (Kathleen Schmeling to the author, 8 February 2008).
29. Howard Egerman and Mickey Kraft, "UCR Marchers Honor King," The Highlander, University of California, Riverside, 8 April 1969, 1-2. Copy courtesy Eric Milenkiewicz. Loudermilk's 1968 report to the Watkins House board informed about previous "symbolic activities involving March Air Force base" as well as "draft counseling for the morally distraught citizens concerned about Vietnam" ("United Christian Ministry"). His 1969 report mentioned that Watkins House hosted "a ceremony honoring those who refuse the war in Vietnam" and welcomed a visit from "radical clergy." It also welcomed discussion meetings between students and police, "black militants...and students and faculty," and "suburban families" and students ("The United Christian Ministry").
30. Some of the students referred to the service as "one of the most inspiring...they had ever attended" (Clever, "Campus minister...").
31. Clever, "Campus Minister ..."
32. Clever, "Campus Minister...." The article leaves the impression that Loudermilk would also be studying at the University of California, Berkeley, but there are no records in the registrar's office of his having enrolled there (Karen Denton to the author, 5 March 2008).
33. Delphine Hwang to the author, 11 March, 2008.
34. Clever, "Campus Minister..."

35. Loudermilk's openness to ecumenical cooperation, already present at the University of Arkansas, appears clearly in his annual reports to the Watkins House board. He refers, for example, to "worship activities with Jewish and Catholic brethren" ("United Christian Ministry") and to a close relationship with the director of the Newman Club ("The United Christian Ministry").
36. Data on Loudermilk's service record in the Southern California—Arizona Conference of the United Methodist Church are from the conference Journal, 1972, 432; 1973, 111. Copies courtesy of Kim Creighton. The supernumerary relationship was for a minister "who because of impaired health or other equally sufficient reason [was] temporarily unable to perform full work" (The Book of Discipline of The United Methodist Church, 1968, ¶ 358).
37. In 1968 the Methodist Church, following its merger with the Evangelical United Brethren, became the United Methodist Church.

EDITOR'S NOTE: The following article appeared in the Nov. 13, 1929, edition of the Fayetteville Democrat *on page 6, column 2.*

Colored Eleven Ready For Game Thursday

"It may be our only game of the season so we are going to make it a scrappy one," a member of the Fayetteville C.C. eleven (negro) said today in commenting on the Carthage battle on Harmon field Thursday at 2:30 o'clock.

The tussle marks the first appearance of the Carthage Blackgiants on a local field. The Missouri aggregation reports a string of seven consecutive victories over teams of their section.

Fayetteville's negro eleven played before a big crowd here last fall against a Fort Smith team. Big Bino, a pile-driving back, is expected to carry the brunt of the local's attack. Arco Hall is caption of the C.C. eleven.

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